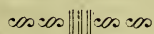


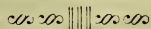
HISTORY OF  
DANIEL'S EVANGELICAL LUTHERAN & REFORMED CHURCHES

LINCOLN CO., N. C.



WRITTEN BY

A. NIXON.



A. L. CROUSE & SON,  
Book & Job Printers; Hickory, N. C.  
1898.



N.C. Historical Society

Compliments of

Lincolnton, N.C.,

Alexander.

Dec. 1<sup>st</sup> 1898

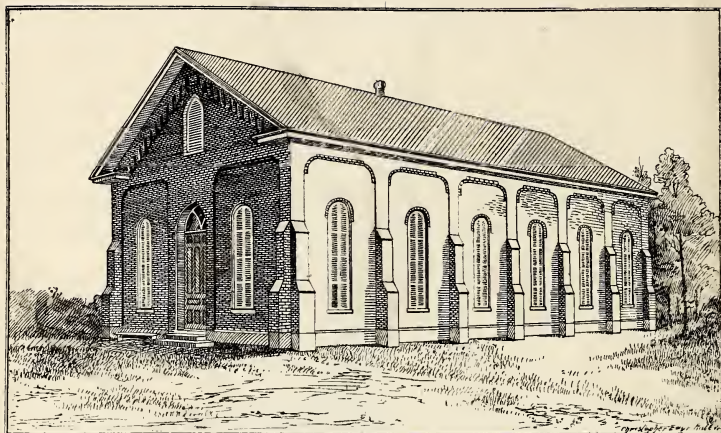


DANIELS REFORMED CHURCH.



Digitized by the Internet Archive  
in 2013



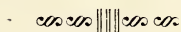


DANIELS EVANGELICAL LUTHERAN CHURCH.

Cp 284.109 1273  
1273  
X

HISTORY OF  
  
DANIEL'S EVANGELICAL LUTHERAN & REFORMED CHURCHES

LINCOLN CO., N. C.

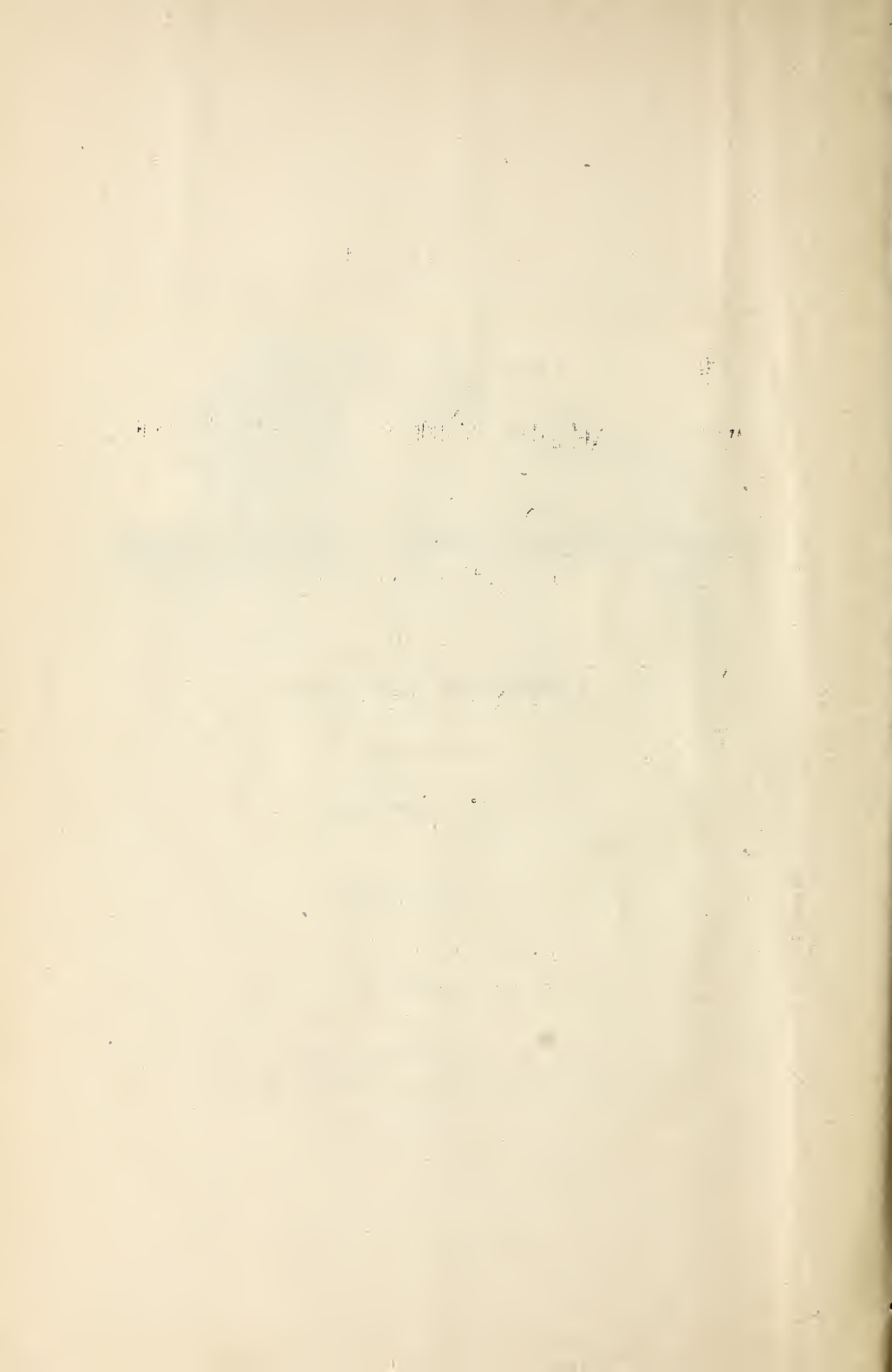


WRITTEN BY

A. NIXON.



A. L. CROUSE & SON,  
Book & Job Printers; Hickory, N. C.  
1898.





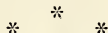
# HISTORY OF

## DANIEL'S EVANGELICAL LUTHERAN & REFORMED CHURCHES

### LINCOLN CO., N. C.



These churches stand on the oldest spot of ground in the county of Lincoln dedicated to the worship of Almighty God and the cause of education, and perhaps the oldest in the state west of the great Catawba. The voice came from Horeb's mount, "put off thy shoes from off thy feet for the place whereon thou standest is holy ground." That place was for the moment sacred from the visible manifestation of the presence of God. How hallowed then this spot on which reverential generations in a continuous stream from the time the Dutch pioneers entered this beautiful country even down to the present have met and communed with the Father.



I shall frequently refer to the people of this community as the "Dutch." The greater part of the earlier settlers were Germans from the Palatinate in Southern Germany; some of their names indicate a Swiss and French Huguenot extraction; there were but few families of other nationalities. The term Dutch is generally understood to apply to Hollanders, yet these people called themselves Dutch, and their language Dutch and so they have been called to this day, both by themselves and others. Some of the marked characteristics of the Dutch, are thrift, economy,

independence, frankness, simplicity, uprightness, conservatism and love of liberty, home, country, and the Christian religion. The Dutch stand high in the esteem of their neighbors. They speak of going among the Dutch when they wish to purchase the finest wheat, corn and other products of the farm; they also delight to speak of Dutch hospitality and the downy beds and heavily laden tables prepared by the good housewives.

The various causes inducing the German settlers of America to leave their homes in the Vaterland and seek an abode in the new world beyond the wide Atlantic, such as the desire to better their condition, secure lands, the spirit of adventure, political persecution and the freedom to worship God furnish a fruitful field of inquiry which I must pass by. Ask the old German, as I have frequently done, whence came his ancestors, and he will sometimes say, "from across the water," but in nearly every case the answer will be, "from Pennsylvania." So your ancestors came here from Pennsylvania and not direct from Germany. The cause of their migration from Pennsylvania was the difficulty in obtaining land. At that early period no one ventured to cross the Alleghany mountains for the purpose of settling, so the seekers after new homes came southward. The German pioneers landed here about the year 1750 and as the news of cheap lands, a fertile soil and healthful clime was wafted back others followed, and they continued to come until the American Revolution. Right here I wish to ask who they were. To answer would be to call the names of Daniel Warlick, Peter Hafner, Frederick Wise, George Kuhn, Derrick Ramsaur, Daniel Seagle, George Lohr, Thomas Hoover, Christian Reinhardt, Jacob Sain and so on through the list of

Dutch names constituting your Church rolls to-day. While many of their descendants followed the course of empire when it took its westward sweep there has been no influx of new names. Fond of home and its comforts these people have been slow to leave the place once secured as their own. I could mention many farms that have never passed out of the family, being still held by virtue of the grant made in colonial times. These pioneers were indeed strangers in a strange land. They were in a new and untried climate, 'midst the savage Cherokees and the wild animals with no place for shelter or protection until the log cabin and rude fort were erected by their own industry. And whether at home or in the field the trusty rifle was always in reach ready for any sudden attack. You, indeed, dwell in the land of your fathers? Many of you live on the old homestead and pluck the fruit from trees planted by a father's hand. The forests and fields in which you rambled in boyhood in search of the chestnut, muscadine, wild grape and haw, and the streams in which you fished and bathed are now your own.

But it is my pleasing duty to speak of this one historic plat of ground—the heart and center of this community, around which cluster your best thoughts, tenderest emotions and fondest recollections; where the children for generation after generation have been tenderly dedicated to the Father, their youthful minds trained and stored with useful learning, and their footsteps directed in the paths of virtue and religion,—and in whose soil life's journey ended their mortal remains are laid to rest.

This tract of ground containing “fifty acres” was granted by George the Third to Matthew Floyd, October 26, 1767, and is described in the grant as follows: “On the

waters of the South Fork of Catawba river joining Peter Statler and Jonathan Potts lines including a school house. Beginning at a small post oak in a savannah in Potts's line thence N. 26 west 90 poles to a hickory and white oak saplings; thence north 70 east 100 poles to a post oak above a spring; thence south 20 east 90 poles to a black oak in Statler's line; thence with said line south 70 west 90 poles to the beginning."

It was characteristic of the German settlers as soon as the log cabin was erected and a few acres cleared to build a school house in some convenient place that also served as a house of worship. Lying in almost a square this must have been laid off and set apart by the pioneers for school and religious purposes.

It will be seen from the above description there was a school house on it when Floyd obtained his grant. A few months later the citizens of the neighborhood purchased the tract from Floyd. In consideration of ten pounds July 15, 1768 he conveyed the same to Nicholas Warlick, Frederick Wise, Urban Ashebanner, Peter Statler, Peter Summey, and Peter Hafner. They conveyed it January 9, 1774, "to the two united congregations of Lutherans and Calvinists." There have been some additions to the original tract which now contains, according to recent surveys, sixty seven acres. A good farm was cleared, a farm house erected, and the cultivation carefully looked after by trustees of each congregation, and the rents have been a source of much revenue to the churches.

To allay certain contentions that had arisen as to who might be entitled to share the use of the property Ceph- as Quickel and David W. Ramsour, December 29, 1862, again entered the Daniel's church land. Their grant



attested by Z. B. Vance, Governor, bears date January 20, 1863. Quickel and Ramsour 25th July, 1863, conveyed the same "to George Coon, Jacob Kistler, Maxwell Warlick, Jacob Lantz, Daniel Seagle, and George S. Ramsour, Trustees of Daniel's Evangelical Lutheran and Reformed Churches."

The original grant and the deed to the church with signatures of the grantors in German have been carefully preserved. At this time there were but few people here. Your history began in the days of George II when this was Anson county; in 1762 it was changed to Mecklenburg; 1768 Tryon and since 1779 Lincoln. This would seem to have been a long time ago, but after all it is only about one hundred and fifty years—the life span of two of the stout old German fathers.

These Germans were a religious people. One branch were followers of the illustrious Saxon Reformer, Martin Luther, the central figure of the Reformation; a grand old man, who threw down his gauntlet and joined issue with popes and cardinals and the crowned heads of Europe. His fame belongs to all mankind. For the origin of the other branch, the German Reformed, we must look to Ulrick Zwingle in the mountains of Switzerland to whom belongs the immortal honor of sounding the trumpet blast of the Reformation. As the Alps of his native land tower among the highest mountains so will Zwingle ever remain a great and towering personality in an age of spiritual and theological heroes. They are denominated in this deed "Calvinists" for the reason that the great reformer of Geneva, John Calvin, perfected the reformation that was begun in Switzerland by Zwingle. They were some times called "Dutch Presbyterians," but since 1869, simply "Reformed."

These pioneers brought with them the Bible. No dust was allowed to gather on this precious volume. It is worthy of note that most of their Christian names were selected from its pages. Beginning with Adam, then follow Daniel, Samuel, Abraham, Jacob, David, and the other prophets and patriarchs of the Old Testament; and Peter, Andrew, John, Phillip, Paul and so on through the list of apostles and New Testament saints. The principal exceptions are George, Henry and Frederick, selections from their kings and a favorite name of later days, Martin Luther. These Bibles have been handed down from generation to generation and are found in many homes to-day. They contain the family record of births, marriages and deaths. Their sacred pages are printed in a language now considered foreign, yet these volumes are justly held and esteemed precious heir-looms.

In the year 1817 a union hymn-book called the *Gemeinschaftliche Gesangbuch*, intended for the joint use of Lutheran and Reformed churches, was introduced and approved by all the Lutheran and Reformed churches in the United States, thus binding these churches more closely together.

As to who were the teachers and preachers of this early period we have little information. The first Lutheran preacher we can speak of with certainty in Lincoln County is Rev. Johann Gottfried Arndt. He came from Germany to N. C. as a school teacher in 1773, and was ordained to the ministry in 1775.

Rev. Arndt's labors were chiefly confined to Rowan county until after the close of the Revolutionary war, when in 1786 he removed to Lincoln County and became the acknowledged founder of the Lutheran church west



of the Catawba river.

In a report to a Virginia Conference in 1806 Rev. Paul Henkel says: "In Lincoln county there are eight or nine congregations, several of which are quite large. All these have erected joint houses of worship. The Lutheran congregations were served by Rev. Gottfried Arndt for twenty years. Before that time he had labored in the vicinity of Salisbury and even at that time he had often traveled among these churches, and performed official duties as far as his circumstances would permit." The Rev. Arndt died July 9, 1807, aged (alter) "66 jahr, 6 monath un 28 tag," and was buried beneath the old "Dutch meeting house" in Lincolnton. The inscription on his tombstone is in German, above it an eagle and thirteen stars, and the motto of the new republic "E pluribus unum." This venerable minister has left a reputation for piety, humility, and zeal, of which his worthy descendants may well feel proud.

"Wohl seliger wer stirbt wie du,

Der kommt zur ewgen Himmel ruh."

So far as I can learn the first Reformed pastor was Rev. Andrew Loretz, a native of Switzerland. He came about the same time of Mr. Arndt and discharged the duties of his sacred office until death. He built the Fox residence a few hundred yards to the south on the plantation adjoining the church land. On this building to-day are the initials of his name and the date of its erection, "A. L. 1793." Only the German was used during their entire pastorates. Rev. Loretz died March 31, 1812, aged fifty years and is buried in the church-yard here. He was a man of remarkable energy, great endurance, and zealous in the performance of duty; a preacher whose sermons were strong in thought, chaste

and beautiful in language and impressive in delivery; a pastor, kind sympathetic and attentive to whom his people were greatly attached.

While there were other preachers here before Arndt and Loretz, some of whose names have been preserved, these venerable men of God are the recognized founders and organizers of their respective churches in all this section of country. Living in the same county and preaching in the same churches they were often thrown in each others society and so became fast and true friends, and even arranged that whichever died first should be buried by the survivor.

The first entry in the oldest Lutheran record in my hands is the following:

“Georg Kuun und desen frau ihr sohn Georg gebohren den 31ten December 1809; Taufzeugen sind Johannes Rudisill und desen frau.”

This in English reads: “George Coon and his wife. Their son George was born the 31st December, 1809. Sponsors are John Rudisill and his wife.”

I do not find a regular list of the members for nearly a half century after this but from the records of baptisms and communicants of this date and shortly after I take it the following families were Lutherans: Petour Heil Henrick Bangel, Johannes Siegel, Daniel Lutz, Friedrich Hok, Abraham Hafner, Jacob Plonk, Johannes Rudisill, Peter Plonk, Jacob Kistler, Eli Blackbourne, Philip Lehnhart, Petour Hauser, Peter Sehn, Heinrich Lanz, Petour Michel, Jacob Aderholt, Paulus Hartzog, George Lohr, Jacob Huber, Daniel Gross, George Kuhn, Samuel Jared, Jacob Propst, Petour Weiand, Henrick Weis, Michael Mosteller, Jonas Rein, John Jund, Christian Kneip, Daniel Stricken, Michael Sheirman, John

Sigman, John Stamey, John Ramsaur, also members of the following families: Spiegel, Scheidel, Sebach. Bolinger, Crouse, Halmann, Weckesser, Klee, Schuford, Killian, Klein, Seitz, Kizer, Dietz, Miller, Breugel, Zimmerman, Heltebrand, Jonas, Wetzstein, Reinhardt, and others.

The earliest record of the Reformed church that I have seen is a list of the communicants October 14, 1832. This is in English. In this list and the next of April 14, 1833 when there were 74 communicants I find the following names: Samuel Lantz, Daniel Loretz, Adam Reep, John Lingerfeldt, John Ramsour, Michael Summerrow, John Lantz, Philip Shuford, George Stutt, George Cutty, Solomon Warlick, Maxwell Warlick, Adolph Reep, Jacob Summerrow, Jacob Ramsour, Daniel Hedick, Solomon Ramsour, Joseph Reinhardt, Daniel Ramsour, Daniel Hoke, James Kistler, John Coulter, John Houser, Catherine Moretz, John Hass, Michael Finger, John Carpenter, George Rinck, David Bennick, Andrew Ramsour, Anthony, Bierd, Clay, and others.

The N. C. Synod was organized at Salisbury May 2, 1803. Its second session was held in the "old white church" in Lincolnton Oct. 17, 1803 when a constitution was adopted. The last meeting of the N. C. Synod in the "old white church" was held May the 28, 1820. This was an historic session. Then occurred the first rupture in the Lutheran church in America. The president maintained his position in a long discourse in the German; the secretary followed in a longer one in the English. This church with others withdrew and July 17th following organized the Tennessee Synod. At its first meeting the German was made the business language of

the Synod and all its transactions were to be "published in the German language." In 1825 the minutes were published in both German and English. In 1826 David Henkel was appointed interpreter for the members who did not understand the German language and it was ordered "that the business of Synod shall be transacted in the German language during the first three days, afterwards the English shall be used."

The pioneers remained in Pennsylvania long enough to acquire that combination of tongue popularly known as the "Pennsylvanische-Deutch." They passed through no more trying ordeal than the change from this to English. While the change was gradual it was perhaps most marked from 1820 to 1830. The records of this church were kept in German until 1827. The foregoing quotations show the trouble it gave the church. But perhaps the greatest hindrance was in the state. The laws were written and expounded in English and all public affairs conducted in that language, and this prevented their taking an active part in public affairs. They were loathe to make the change and always retained a fond affection for their mother tongue. The English gradually came into use and now the "Pennsylvania-Dutch" familiar to the elders as in childhood is no longer heard except occasionally an aged person can be found who can be induced to talk "Dutch" or sing the Dutch songs for the amusement of young; but the accent and idiom still linger on many tongues. I well remember the first time I came among the Dutch was as a surveyor. One farmer requested me to 'wey a small tract that lay in a wee (V), and I sometimes yet assist in widening land.

Towards the close of the last century the names of

German citizens begin to appear more frequently in a public capacity. In the year 1797 John Ramsaur, an elder of this church represented Lincoln county in the House of Commons and twice afterward. In 1802 Peter Hoyle another elder who lived in sight of this church was elected to the House, and thirteen times afterward, and once to the Senate—fifteen times in all, a long and honorable service. Andrew H. Loretz was three times a member of the House. Among other German representatives of "ye olden time" from this community are the Hopes, Reinhardtts, Killian, Shuford and Cansler.

The school-house was long used as a place of public worship. This was known as the "School House church" until 1830 when the name was changed to Daniel's. Some of the records have it St. Daniel's. The first church was erected during the pastorate of Rev. Loretz. I cannot tell when the congregations were first regularly organized. The old log school-house, then a framed church, were to these people almost what the magnificent temple of Solomon was to the Jews. They came great distances and, long before the hour of service, collected in groups under the shadow of the oaks and engaged in pleasant conversation. An elder remembers when the preacher ascended the pulpit an old father would go to the door and proclaim; "All de beobles will now come in—de breaching is ready."

I wish to emphasize the fact that the Dutch forefathers laid the foundation of your characters deep and strong on the rock-bottom principles of religion and education. This tract of land was conveyed to the "two united congregations of Lutherans and Calvinist Presbyterians for the use of a church meeting house, school house and other buildings, for the promotion of religion



and learning. "The deed for the old 'Dutch-meeting-house' lot in Lincolnton made to the 'Dutch Lutherans and Dutch Presbyterians' was for the 'intent and purpose of building thereon a meeting house for public worship, school houses both Dutch and English and a place for the burial of the dead'." The deed to Salem was for the purpose of "encouraging schools and a place for public worship."

It is your privilege however in this age of the printing press and multifold institutions of learning to enjoy advantages out of their reach. They were content with reading, writing, and arithmetic. The writing was invariably legible, but much liberty in spelling allowed. Members of the same family would spell their names in different ways. Take Cansler, for instance, perhaps an extreme case, but I have seen it spelled more than a dozen different ways, varying from Gantzler, Kentsler, Cansellar, down to the present usage. Uniform spelling came in with Webster's "Blue-back," and, like parting from an old friend, we have lately seen it laid aside.

The many signs and folk lore of this community would form an interesting chapter. The Dutch farmer is a close observer and often governed by signs. The moon was once an all-powerful potentate and seemed to rule everything. Even yet his phases are closely watched and there is a time to plant every seed. Vegetables which grow under the ground as turnips and radishes must be planted in the dark of the moon; those that grow on top, in the light of the moon. Plant corn in the "little moon" for low stalks and heavy ears. Cut wood in the light of the moon for it to season well; and, put the roof on a building when the little moon hangs down so the shingles won't turn up. I knew a champion



turnip-seed sower who used an incantation in which there was a special virtue. He would sow

“Some for de bug,  
Some for de fly,  
Some for de debil  
And in comes I.”

There are also many signs of good and ill omen, merely superstitious, but likely to remain. Taught in childhood that to see the new moon through the tree tops, a rabbit cross the road in front of you, to turn back when starting on a journey, and many others portended bad luck; while to see the new moon clear, a squirrel cross the road in front of you, to find a horse-shoe, etc., were signs of good luck, the sensations remain through mature years. I will walk some distance now to see the new moon in the clear. Friday is an unlucky day. Witches are no longer feared, but are sometimes said to leave evidence of their existence. If the horse's mane is found knotted into stirrups in the morning, he was ridden by witches the night before.

Your lots have indeed been cast in a goodly country, and the lines have fallen to you in pleasant places. It speaks well for the judgment and wisdom of your ancestors that they selected and secured much of the finest lands. It speaks well for you that the same lands are to-day maintained in a high state of cultivation. A glance at your splendid forests of hickory and oak with scarcely a pine to be seen indicates a strong and fertile soil. A glance at your valleys black with growing corn and great fields swaying with golden harvests proves that you are good farmers.

The people of this community belong to the great toiling masses of the middle classes. They have been in

dustrious, law-abiding, God-fearing people where labor has been dignified and honorable. Their wants were few; they bought little and sold much; they made no debts or contracts they did not expect to pay or execute, and as a consequence they have been a gallant, brave, independent and public spirited community. No one has ever become very rich and the very poor is a rare exception. The young have been trained and skilled in every ordinary labor and handicraft, but farming has always been the principal occupation. This was the original and natural employment of our race and to-day stands foremost among all the pursuits of man. It is in fact the foundation of all others. In the expressive language of an old adage, "It makes all, pays all, supports all." The poet described one of the Dutch fathers when he wrote:

A simple, godly man he lived and died,  
His fields to work he went at early morn,  
At eve returned to rest and breathe toil worn  
The sweet fresh air with lips that never lied;  
And lived unknown to fame's brass blatant horn,  
His care the gentle Savior, crowned with thorn  
To glorify, and wished for none beside."

In their quiet homes was no pomp, fashion or extravagant luxury, but comfort, refinement and culture. In the pure atmosphere of this proud section that developed the hardy elements of honesty, simplicity, and integrity of character, principles that endure when the glare and deception of the world's refinement fade.

But I must tell you the Pennsylvania Dutchman has his humorous side, for

A little nonsense now and then  
Is relished by the best of men.

They had their sports and amusements, their holidays and gala days, their Easter fun and Kris Kringle frolics. Many of their sports and amusements partook more of skill and labor than dissipation and debauchery, such as quiltings, spinning matches, corn-shuckings, choppings, log-rollings, house raisings and the like tending to manly vigor and modest woman-hood and brightening the links of friendship and brotherly love.

The Dutch fathers were expert riflemen. They became so by hunting bears and deer, wild turkey and squirrels, and other game so numerous as to threaten the existence of food crops. In the fall of the year shooting matches were common, the prize usually being a quater of beef or a turkey. A witness in our court once being asked when a certain transaction took place, promptly replied "at shooting-match time."

They were great fanciers of fine stock, and the old Dutch farmer never felt more lordly than when hauling great loads with his sleek team of horses. The race path also had its devotees. On the hill one mile west of Daniel's was the "Warlick path." Here they would test the speed of their horses and back their favorites with sums of money. One of the few cases of discipline in this church that has come to my attention was the arraignment of two prominent Germans for engaging in a noted race. Mr. H. who had lost was first brought to the bar. He was in a penitent frame of mind and expressed proper contrition. Mr. M. was incorrigible. Proud of his horse, the stakes and exulting in the plaudits of the community he promptly answered, "I am not sorry I von. Mr. H. worry sorry he lost."

In the "good old times," the distillery was one of the necessary adjuncts of the farm. A pioneer German

with several sons and much property bequeaths to a single daughter his "two stills and all the still vessels." Another affectionately remembers his loved ones in the last item of his will as follows, "I leave the still for the benefit of the family while my wife keeps house with the children." The elders well remember when there were no "revenues," distilleries common, and liquor twenty-five cents per gallon. The fiery fluid which they drank for health, happiness and long life was indispensable at the domestic board and a "tram" was the symbol of hospitality. Distilling however was not confined to any particular section or nationality and sad to relate the use of the beverage not entirely confined to the laity. A blow was given this industry when the classis of N. C. in 1858 adopted the following resolution offered by Rev. D. Crooks, pastor of this church: "Resolved that the making or distillation for indiscriminate sale of intoxicating liquors, its use as a beverage, the practice of giving it to hands invited to log-rollings, huskings, raisings, etc., is immoral in its tendency, and justifies the exercise of discipline."

In the olden time the county was divided into militia districts. The muster ground of this section was at Shady Grove. In looking over a copy of the Lincoln Courier of 1850 I find this notice to Capt. Lenhardt's Company: "You are hereby commanded to be and appear at your company muster ground on Saturday October 26th armed and equipped as the law directs for drill and exercise. Court martial immediately after the parade. J. F. Leonhardt, Captain." Could this old muster ground divulge its history the present generation would be thrilled with its recital.

One of the noted pioneers and patriarchs of this sec-

tion was Daniel Warlick. He was among the first band of Caucasians that crossed the South Fork river. He laid numerous entries, taking up in all nearly three thousand acres of land along Howard's and Clarke's creeks and the South Fork river. The oldest enterprise in the county to-day is the mill he established one mile west of here, the first in this section. As an evidence of its early establishment it was once burned by the Cherokee Indians. This property has passed down from father to son and is to-day owned and operated by Jacob Warlick, a great-great-grand son of the pioneer. The motive power of this mill is a magnificent waterfall of sixty-two feet.

Another industry of colonial days was the Ramsour mill on Clarke's creek, near its junction with the South Fork river. This was established by the pioneer and patriarch, Derrick Ramsour, who entered many acres along these streams. This mill has been rendered historic as the battle-ground between the whigs and tories June 20, 1780, and the camping ground of Lord Cornwallis and the English army a few months later. The public bridge now spans the creek at the old mill site. The mill stood on the west bank and the battle was fought on the rising ground to the east.

The old road from Ramsour's mill to Warlick's mill crossed the South Fork river at "Reep's Ford" just below the present Ramsour bridge. Here on the west bank lived Adam Reep one of the heroes of the battle and a noted whig scout. He lies in the church yard here in an unmarked grave.

"They carved not a line, they raised not a stone,  
But left him alone in his glory."

On the creek to the north and adjoining the church



lands lived the pioneer Jonathan Potts; on the creek to the south and near Mr. Lee Quickel's lived the pioneer Howard. According to tradition he was killed there by the Cherokee Indians. It is a singular fact to find these streams with the next creek to the east bearing the English names of Potts, Howard, and Clarke, yet their fertile valleys have for a period of time so long "the memory of man runneth not to the contrary" yielded their bountiful harvests to the toil of the Dutch farmer.

The oldest graves in this ancient burying ground are unmarked or marked with simple stones. I copy one of the Dutch inscriptions:

"Catharina Rieben wahr gebohren im jahr 1802 Diev 12 Julius und ist gestorben in Jahr 1816 den 15 Augustus. Ich wahr ein armer pilgrim hier auf Erden." (Catharine Reep was born the 12th July in the year 1802 and died the 15th August in the year 1816. I was a poor pilgrim here on the earth.)

To-day with well tilled farms supplied with the perfect results of ingenious manufacture it requires an effort of the mind to conceive the disadvantages under which the pioneers labored. These came with the axe and rifle and the few articles for house and farm use they could stow away in a wagon. The conveniences with which they surrounded themselves were slowly made by the tedious process of the workman's hand. I have the memorandum book of John Ramsauer who came to this section from Lancaster, Pennsylvania, in 1752. In this are the plans and specifications for making a blow, wint-mill, barral, toob, cak, lome, skane-reale, bellows, and other useful domestic articles. I quote the plow and a few other items to show the effort of a Pennsylvania Dutchman to use the English:



“Mambarrantom a bouth a blow, the pame 4 in tick and a most 4 in or  $3\frac{1}{2}$  teep and 7 food long and the handals long 5 food and a  $\frac{1}{2}$  and behind from the gib the in site to the in site of the beam 10 in straid along the untar site before 15 in the hantals behind 2 f 9 in or 10-11.” On the fly leaf it is stated that John Ramsaur “to his gorney went” August 27, 1752. “Cot to my gorneys ent to aury lamberts tis 6 day of October 1752,” a forty days journey. He made trips back to Pennsylvania, as did many of the pioneers and there are items showing black fox, auter and beever foor skins “solt and paught.” He kept an itemized account of expenses showing what he Pait for a busel of corn, sheve of ots, bastring, ferrish at the Rauenock and other rivers, the cost of preckfast, tiner, suppar and loghing, and loves of brad; also various articles such as pare of flames, pare of prittle pits, pare of carters, lucking clase, canttals, wein, siter, pere, a tram, etc.

The older people remember when a trip to market meant a two weeks journey to Columbia or Charleston, and coffee was considered a luxury. If there was coffee for breakfast even the little ones knew it was Sunday morning.

A few of the old red-painted houses built near the spring are still standing, monuments of a by-gone age. The large Dutch barn with space into which to drive a wagon with its towering load of hay, fodder or wheat may yet be seen at your elegant homes now built on the highways. You have the double crib well filled with corn, but between is rarely seen the great wooden-axle four horse wagon with its bow shaped body suspended above on chains ready to be let down into its position on the wagon. We have seen these superseded by the

thimble skein and square-box. The cook-stove has taken the place of the "Dutch-bake-oven," but the present generation insist their mothers baked the sweetest bread and pies.

While the Dutchman is conservative and follows the old rule:

Be not the first by whom the old is laid aside nor the last by whom the new is tried, the ladies must keep up with the latest styles. Your mothers were doubtless as much interested in what they should wear as you. In the olden time there were no stores near with heavily laden shelves from which to select, but they knew how to color, then combine the colors in beautiful fabrics, and were experts in fine weaving. The cloth ready there was still much trouble ahead. They perhaps were not bothered with gores and bias, frills and puffs, and leg o'mutton sleeves yet they had their troubles in cutting and fitting also in arranging the trimming. One thing is certain in the vigor and strength of perfect development they were fair to look upon. They were perhaps unacquainted with the strings of the piano and the pages of the latest novel. On the other hand they were earnest thoughtful Christian matrons equally at home in the parlor or the kitchen,—alive to the wants of humanity and the claims of God. Much of this noble and inspiring record is due to the example, counsels, and prayers of pious mothers; and, while the songs of the nursery are mingled with lessons of peace and love, and tender hearts impressed with the principles of religious truth the fires will continue to burn brightly at these sacred altars.

The record is quite complete during Dr. Fox's pastorate. November 9, 1856 the officers were Gen. Daniel

Seagle, John Heavener, George Coon, and Jacob Kistler, Elders; Daniel A. Yoder, Secretary; George Coon, Treasurer; David A. Coon, Leader in Music; then follows a list of two hundred and twelve members.

I notice the following births recorded on the same page, with but few weeks difference in point of time: Charles Lee Coon—a ripe scholar and prominent educator; Henry Seymour Robinson and David Wallace Robinson whose births bear the same date—the first, one of Lincoln county's largest merchants, the other a young lawyer, the peer of any in the state; John Nelson Hauss, a trained and successful teacher. I forbear giving dates but will say the first was named by a follower of Gen. Lee; the next are sons of one of Lincoln's best sheriff's and the name of the first indicates that his father was an ardent supporter of Seymour for the presidency.

The records of the Trustees have been preserved since May 31, 1832. The following have served on the board: John Wise, John Havener, Maxwell Warlick, Henry Kistler, Jacob Kistler, George Coon, Jacob Lantz, Daniel Seagle, George S. Ramsour, Alfred McCaslin, Marcus F. Coon, Jacob R. Warlick.

At a meeting held the last Saturday of December, 1864, "George Coon handed in to the trustees four hundred dollars in Confederate States 4 per cent certificates as belonging to the church." In February following, "George Coon paid into the Treasury one hundred dollars, proceeds of sale of rent wheat made in the year 1864." Added in parenthesis: "The above all Confederate money—lost." This demonstrates where the sympathy and confidence of these people were in the struggle for Southern Independence. Not only that but her sons were in the forefront from Bethel to Appomattox. Some

evidence of their courage and capacity is indicated by the fact that two of the Dutch boys, Robert F. Hoke, and Stephen D. Ramseur were Major Generals in the armies of the Confederacy.

Of the battle-scarred veterans yet with us I mention John C. Warlick who carries on his person the scars of three gun shot wounds and two saber cuts as mementoes of the conflict; Daniel A. Coon who 'midst the shower of leaden hail in the charge of Gettysburg heights was wounded nine times, had fifteen bullet holes through his clothes and two through one shoe; and Able Seagle who enjoys the almost unparalleled distinction of having a minie ball pass entirely through the central part of his body.

I now pause and reverently devote a page of this narrative to the memory of the members of this congregation who lost their lives in that struggle. Dr. Fox compiled a list of the Lutheran, Sept. 24, 1865, and to this is added the names of the Reformed.

CONFEDERATE DEAD, 1861--1865.

DANIEL A. SANE,	ELISHA SMITH,
FRANKLIN A. HAFFNER,	CALEB LEONARD,
WM. M. HOKE,	DANIEL LUTZ,
MARCUS SEAGLE,	ANDREW J. ROBINSON,
JACOB M. P. QUICKLE,	MARCUS M. ROBINSON,
DANIEL M. WISE,	GEORGE F. HOOVER,
HENRY J. COON,	CABEB SEAGLE,
JOSEPH W. ROBINSON,	WILLIAM LEONARD,
ALFRED M. YODER,	ELIJAH SIGMON,
CEPHAS A. HAUSE,	MARTIN RAMSOUR,
NOE SANE,	MIDDLEKAUFF RAMSOUR,
MARTIN V. SEAGLE,	DAVID P. SMITH,
JONAS E. HOKE,	JOSHUA HOLLROOKS,
PINCKNEY STRUTT,	JACOB LANTZ,
JACOB W. LEONHARDT	RAYMOND RAMSOUR,
HENRY CARPENTER,	ROBERT CATHEY.



May 28, 1884: "The Trustees of Daniel's church have agreed to buy an organ for the use of the two congregations Lutheran and Reformed for all religious services held at Daniel's church." Singings have been one of the great social features of this community, and in the church all join in singing the beautiful songs of Zion.

The record shows an item of trouble and expense was keeping the farm fenced. This suggests a great industrial change of recent years, the adoption of the "stock law." Previous to that (1881) the fields were fenced and the yard and garden pailed. Stock ranged at will and were traced by the bell. Every farmer had his own peculiar mark for his hog, sheep and cattle. This was often made a matter of record in the Court House. I should have to ask the old farmer what was meant by "a half crop in the off ear and a slit in the near ear" "a swallow fork in each ear," "a smooth crop in the left ear and a half penny crop in the under side of the same ear," "a hole in the right ear, and the left ear crossed and split," etc.,

At the meeting Dec. 25, 1843 the Trustees had in hand \$582.31. May 27, 1844 articles of agreement were formulated for the erection of a new church. These were signed in behalf of the Lutheran congregation by Henry Kistler, John Wise and Jacob Hoover; in behalf of the German Reformed by Samuel Lantz, Maxwell Warlick, Abs. Warlick and Peter Finger. The interests of each congregation are carefully set out, so as to avoid any friction, and "There is not to be any formal dedication or consecration of said church during the time the said congregations shall both occupy it and worship therein—but it is to bear the name of Daniel's



church. So the new church was jointly used. The relations continuing amicable May, 23, 1878 Maxwell Warlick, George Coon, George Ramsour and Alfred McCaslin signed this agreement, "we the undersigned have agreed to have the church dedicated." On the 2nd Sunday in August following the house of worship was "solemnly consecrated to the service of the Triune God and the Evangelical Lutheran and Reformed congregations." The services were conducted by Rev. J. R. Peterson, Lutheran Pastor, Rev. J. H. Shuford, Reformed Pastor, and the dedication sermon was preached by Rev. J. C. Clapp, D. D., from the beautiful and appropriate text: "Behold how good and how pleasant it is for brethren to dwell together in unity." I approve as God's plan the division of the church militant into compact effective organizations, all marching under the banner of the cross, confidently looking forward to the time when distinctions shall fade away and all lay their trophies at Jesus' feet "and crown Him Lord of all."

How good and pleasant to the sight

Where those that brethren are, delight

In unity to dwell.

A school house was erected on this land prior to 1767—how many years we know not. But certainly it was maintained from that date down to 1882. The citizens then determined to erect a more commodious building. A lot adjoining the church ground was purchased from C. and W. H. Motz, and conveyed Feb. 22, 1882 to David A. Coon, Jacob H. Rhodes and David W. Ramsour, committee, on which a brick school house was erected. This building was a credit to the intelligence of this community, and is the best public school-house in Lincoln county to-day.

Both congregations had occupied the same house of worship, using it on alternate Sabbaths down to 1885. The Lutherans first decided to erect a new and separate church commensurate with the needs and ability of their large congregation. The present structure costing the sum of \$4,000.00 is the result of their efforts. I was present at its dedication 28th, July 1889.

A congregational meeting of the Reformed church was held July 6, 1889 and Titus Rhodes, Henry Warlick, Eli. D. Ramsour, A. C. Hottenstein, and W. E. Miller were appointed a committee to get up a plan for a new building. The date of its completion is indicated by the marble tablet in front of the church bearing the simple inscription.

#### REFORMED

1892.

Both these buildings are brick, elegant in design, commodious, substantial and creditable to the congregations that erected them.

They stand within 300 feet of each other on the Morganton road four miles north west of Lincolnton. The spire of the Reformed church is visible from the Court House square. The Lutheran congregation numbers two hundred and twenty two members and the Reformed seventy six members.

The worshippers at this ancient shrine once gathered from a wide extended scope of country. There was a meeting house here a quarter of a century before the town of Lincolnton was established. The establishment of new churches has circumscribed the limits of these congregations until now none of the members are more than three miles distant from the place of worship. It is worthy of note that there is no church of any other

denomination in the bounds of this congregation, and all with but few exceptions are members of one of these churches.

### LUTHERAN PASTORS.

Philip Henkel was born in Pendleton county, Va., Sept. 23, 1779. His father Rev. Paul Henkel in a report in 1806 speaking of Mr. Arndt says: "For the last four years he became unfitted for his calling as he met with the misfortune of losing his eye sight entirely. He is at present quite an aged man and were it not for his misfortune might still serve his holy calling. The greater part of his former congregations are now served by Rev. Philip Henkel." He resigned in 1814 and went to Tenn. He died Nov. 9, 1833, having labored in the Lord's vineyard with undaunted zeal for thirty eight years.

David Henkel was born in Staunton, Va., May 24, 1795; commenced his gospel labors in 1812; ordained to the ministry on Trinity Sunday 1819. He had prior to that time (1814) succeeded his brother Philip in charge of this church, was its pastor at the organization of the Tennessee Synod, and the recognized leader in its formation. He was a bold and active worker in the Redeemer's kingdom. He married Catharine, a daughter of Hon. Peter Hoyle of this congregation. His father, four of his brothers, and two of his sons were Lutheran ministers. Mr. Henkel died June 15, 1831, aged 36 years, 1 month, and 11 days.

Daniel Moser was born in Orange County N. C., May 8, 1790; entered the ministry in 1812; came to the work on the Lincoln charge in 1814; was ordained to the office of pastor in the Old White Church in Lincolnton during

the memorable meeting of Synod in 1820; united with the Tennessee Synod in 1824. A few years after this he became pastor of Daniels church, Perhaps about 1828. I have been unable to ascertain either the beginning or termination of his pastorate. Mr. Moser was a preacher firm in the faith, and worthy of his vocation. He passed to rest July 11, 1839, beloved, honored, and revered.

Rev. Adam Miller was a man of great force of character and brilliant attainments. He succeeded Mr. Moser but I am unable to fix the date. Charges were preferred against him in the criminal and church courts. The Tennessee Synod met in this church October 17, 1846. The all absorbing question was the "Adam Miller Case." The record recites: "Mr. Miller withdrew himself from the Synod. In view of this fact Synod deemed it unnecessary to take further action relative to the matter at that time."

Polycarp C. Henkel was the son of David Henkel and Catherine (Hoyle) Henkel. He was born in sight of this church August 20, 1820. He was ordained at the Synod of 1846, at which time the pastoral relation was established with this church. His pastorate terminated in 1854. He married Rebecca, a sister of Dr. A. J. Fox, who still survives. He preached for forty-six years without interruption, and was an original thinker, a fine logician, a profound theologian and powerful preacher. He died at his home in Conover, N. C., Sept. 26, 1889.

Alfred J. Fox was born in Chatham county, N. C., Sept. 6, 1817. He was a self made man and rose to wide extended usefulness. He accepted the call to this church in 1854. In 1855 he purchased the Loretz homestead where he lived with the exception of a few years the remainder of his life. He moved to Newton in 1873

to educate his children and Oct. 31, 1875 tendered his resignation. Thousands of souls owe their deepest moral and religious impressions to his preaching and example. He died Dec. 10, 1884 and was buried at Salem church.

Jesse R. Peterson was born near this church July 15, 1821, and was ordained to the office of Pastor at the memorable meeting of Synod held in Daniels church in 1846. He became pastor of the church in which he was reared January 30, 1876 and continued in that relation for the next five years. As a preacher he was clear, forcible, positive and earnest. He died in Gaston county, N. C., May 15, 1897. aged seventy-five years and ten months.

Rev. Marcus L. Little, a native of Catawba county, N. C., served as pastor during the years 1882 - 1883. Mr. Little was a zealous supporter of Christian education, and at the time of his death was President of Gaston College. He possessed a combination of natural talents and moral virtues constituting a Christian character of rare excellence. He met a tragic death in a terrible R. R. accident on the C. & L. N. G. R. R. near Newton, Feb. 16, 1891.

John Anderson Rudisill was born May 28, 1856 within a few miles of this church; ordained pastor, October 17, 1883; became pastor of this church in 1884 and so remained until called from his earthly labors by the Master he so faithfully served. He died July 21, 1895 at the age of 39 years 1 month and 23 days, and his remains were buried at Trinity church. In his decease we mourned the loss of a good citizen, a pure man, an earnest Christian and consecrated minister.

Rev. J. C. Wessinger was the assistant of Mr. Rudi-



siil for one year before his death and acted as supply for six months afterwards.

Rev. E. J. Fox served as supply the first half of 1896.

Martin Luther Pence, the present pastor, is a native of Rockingham County, Virginia, commenced preaching in 1895; begun preaching at Daniel's June 28, 1896; was installed pastor Oct. 25, 1896 by Rev. R. A. Yoder. This is his first pastorate. Mr. Pence is an active man, a clear thinker good preacher and efficient worker.

### REFORMED PASTORS.

After the death of Mr. Loretz there was no regular Reformed pastor for a period of sixteen years. During this time the churches were occasionally visited by ministers sent out by the Synod of Pennsylvania.

The second Reformed pastor was Rev. John G. Fritchey. He came in the spring of 1828, and for the next twelve years was pastor of this and all the Reformed churches west of the Catawba river. In May 1831 the classis of N. C. was organized at the brick church in Guilford county. The Lincoln churches were represented by Rev. J. G. Fritchey, and Col. John Hoke, Elder. Mr. Fritchey was dismissed to the Classis of Zion and afterwards labored many years in the service of the Great Master.

G. A. Leopold then came in for a short service. Mr. Fritchey invited him to Carolina and divided his work with him. In 1839 he became a member of this classis. He remained but a short time, got money on false pretenses and left. He was deposed by classis in 1842.

John Hobart Crawford, a native of Maryland, accepted a call to the Lincoln charge in 1841. He was a classmate of Mr. Fritchey, who induced him to come south.

He did not remain pastor of this church but a short time,—was dismissed to the classis of Virginia where he died in the service of the Reformed Church.

In August 1842 Solomon S. Middlekauff became the next pastor. He was a native of Hagerstown, Maryland, was ordained and installed in Lincolnton. The elders at this date were Samuel Lantz, Daniel Loretz, Maxwell Warlick, and John Motz. He remained the faithful pastor of this church until his untimely death May 21, 1845, at the early age of twenty six years. He was much loved. His mortal remains repose in the "Old White Church" graveyard in Lincolnton. His consort, a daughter of Jacob Ramsour, lies beside him.

He was succeeded in 1846 by Rev. David Crooks of Franklin County, Pennsylvania, where he (?) was born, March 20, 1812. He was a good preacher and faithful servant of his Lord and Master. He likewise remained pastor until his death which occurred January 24, 1859. Mr. Crooks was for twenty years a minister of the gospel in the German Reformed Church and was laid to rest at Mathews church.

Jeremiah Ingold was born in Guilford county, N. C., September 26, 1816, licensed and ordained to the ministry April 4, 1844. He became pastor of this church in 1859 and remained until 1874. He married Miss Margaret Ramsour of this congregation February 14, 1843. After spending a half century in the Master's vineyard, he died at Hickory, N. C., February 12, 1893. Since his pastorate the changes have been frequent.

Julius H. Shuford was licensed and ordained in 1874. This was his first charge. He served this church as pastor until 1879 and faithfully discharged the duties of his sacred office.

Rev. A. S. Vaughn came from Penn. to N. C. before the late war and was President of Catawba College. He united with the Presbyterian church. While a Presbyterian minister he served Daniel's church from 1880 to 1883 but of course was not regularly installed as pastor.

Rev. A. P. Horn a young man who came from Penn. served this church for nine months in 1883.

G. Dickey Gurley came from Penn. to N. C. about 1880. He served this church during the years 1884—1885. He left the classis in 1886 and went west.

Joseph L. Murphy, a native of Davidson County, N. C., was licensed and ordained by Classis in Newton October 1885. He was called to the Lincoln charge and served as pastor of Daniel's church from July 1885 to November 1890. He then accepted a call to the Hickory charge where he yet remains. Mr. Murphy is a man of liberal education a fine preacher, and zealous worker. Besides his pastoral labors he is editor of the *Corinthian*, the organ of the N. C. Classis.

C. A. Starr a student in Catawba College then served as supply until his death, Sept. 20, 1891. Although he labored but a short time he won the love and confidence of all, and the congregation was looking forward to him as a pastor.

J. M. L. Lyerly of Rowan county was licensed and ordained to preach in 1889. He served this church for one year 1892-1893.

Jacob C. Clapp was licensed and ordained as pastor of the Newton church in 1869 which he still serves. He was pastor of Daniel's church 1894-1896. He is president of Catawba College, a scholar and teacher of ability and one of the best preachers I know.

Theodore Calvin Hesson, the present pastor, was born

in Littlestown, Adams county, Pennsylvania; spent several years in successful educational work; graduated both from college and seminary with distinction; licensed by Gettysburg Classis May 15, 1897; ordained and installed by committee appointed by N. C. Classis July 18, 1897; this is his first pastorate. He is a preacher of ability and is meeting with success in his work.

The following ministers have gone out from the membership of these churches:

Polycarp C. Henkel and Socrates Henkel, Lutheran preachers of great ability and usefulness, were born in sight of this church. Jesse R. Peterson, an active and faithful minister for fifty-four years, first saw the light on an adjoining farm. John Lantz, for many years a Reformed minister, was reared in this congregation. The lamented pastor. J. A. Rudisill, was born in this congregation. Luther A. Fox, D. D., an eminent scholar and able professor in Roanoke college, Va., and Junius B. Fox of Newberry, S. C., a divine of culture and learning, are sons of Dr. A. J. Fox. Rev. R. A. Yoder, A. M., President of Lenoir College, Hickory, N. C., and Luther L. Lohr, a rising young minister now in Penn., were born in this congregation and reared in the nurture of Daniels church. Charles W. Warlick, a bright young man, is now entering the Reformed ministry.

Of the sheriffs of Lincoln county John E. Coulter, Caleb Miller, J. A. Robinson, John K. Cline, and the present sheriff, Charles H. Rhodes, have been of this community, also two Registers of Deeds, Henry E. Ramsour and Burton C. Wood.

Among the oldest members of this congregation, is Daniel Holly, now in his eighty-sixth year. He assisted in the first clearing on the church land in 1828,

and was catechised by Rev. Daniel Moser in 1830.

Jacob Kistler, long identified with the council of this church, is yet living at the advanced age of eighty years.

Another venerable member is Cephas Quickle, now in his seventy-ninth year. He has been one of the strong supporters of this church and enjoys the confidence and respect of his fellow men.

In this vicinity lives the Hon. A. Costner, one of Lincoln county's purest and best citizens, and often her representative in the General Assembly.

It is a solemn thought that as

“Leaves have their time to fail,

And flowers to wither at the north wind's breath,”  
so surely are we passing away.

My acquaintance with this community began about fifteen years ago. In that time the grim reaper has not been idle. I pause for a moment to pay a feeble tribute to the memory of the fathers I knew in the flesh, now peacefully sleeping beneath the autumn leaves and plant a flower of love to keep vigil at the little mound that marks their last resting place.

The first to mention was Gen. Daniel Seagle, a devoted Lutheran, an honored elder in this church, who in the lengthened evening of a well spent life passed beyond the “dark river” to join that noble army encamped:

“On fames eternal camping ground.”

Beneath the shadow of those noble oaks lived Dr. A. J. Fox, for forty-seven years an earnest faithful Lutheran minister, well combining the two characters of the divine and physician. He “fought a good fight,” he “kept the faith,” and now wears the victor's crown.

I next mention a simple farmer, an humble citizen, an earnest christian, but one of nature's noble men, who



in dealing with his fellows merited and received a title worthy the pride and emulation not only of his posterity but all mankind; you know to whom I refer, "Honest" George Coon.

The most numerous family in the old county of Lincoln, including besides its present territory, Catawba, Gaston and part of Cleveland, was *Zimmermann*, the German for Carpenter. An humble member of this family has recently passed away who reaped the rewards of a virtuous life, length of days and contentment, Jonathan Carpenter, aged ninety-four years.

Joshua Lohr, was a plain Dutchman, whose long life was spent in the bounds of this congregation. He lived a consistent member of the Lutheran church. After the cold hand of death had closed his eyes his body was placed beside the church of his fathers in the silent city of the dead.

Devoted and consistent members of the Reformed church were the brothers, David and George Ramsour, men of action, men who believed in the dignity of labor. Life's battles o'er, the victory won, their spirits have been reunited in the happy regions beyond the river.

Alfred McCaslin was a man of genial manners and commanding presence, whose conversation abounded in humor and anecdote as well as kindness and sense. In his decease this church and community suffered a great loss.

Maxwell Warlick was a characteristic Dutchman. He spent his long life on the broad acres entered by his pioneer ancestor and was a consistent and devoted member of the church of his fathers, the Reformed—when the "silver cord" was loosed one of the connecting links between the past and present was broken.

These have fallen in the great battle of life and been gathered as jewels to shine in heaven's casket like stars forever. Of them all we feel that we can truthfully say: "Life's race well run, life's work well done, life's victory won, now cometh rest."

These venerable elders attained an average age of seventy-nine years. They prove that you belong to a race of great physical strength, moral courage and Christ-like simplicity. Ponder well their lives and emulate their virtues.

I also record my esteem for the old sheriff and surveyor, John E. Coulter. He passed away long before my time but his reputation for integrity, correctness and as a Christian gentleman, still lingers. So accurate was his work as a surveyor that I esteem it a pleasure to retrace his surveys and run with the assurance of hitting the corners.

My picture of the past is about complete, my aim has been historic truth, no fancy sketch. Now in conclusion, adopting for a moment the sentiment of the great apostle Paul, "Forgetting those things that are behind," let us "press forward to that which is before." I conclude with a few words:

To the younger members of this community:

You will soon be the elders. On you will devolve the duties and responsibilities of citizenship in church, state and society. There are two cardinal points woven into your past history. Make these your guiding stars, and your destinies are secure. The Dutch forefathers "in the beginning" laid deep and strong the foundations of this community when they founded it upon "the meeting house and school house." How have the elders with us and those that have lately fallen asleep, builded

on that foundation? These two churches and yonder building of brick and mortar and stone are the lasting monuments to their love and esteem for *Religion and Education*.

May your characters, and that of your children, and children's children through succeeding generations till "time shall be no more," be fashioned and built on these enduring principles. We are living in the most useful and progressive age of our race. Mind is every where awake and in motion. We are no longer astounded when new discoveries and inventions are announced. Man has pressed into his service the winds, water, fire, gravity, electricity, ether, and light itself. As the fathers laid aside the sickle for the scythe and later the mower for the self-binder so must we press forward in the mighty conflict, with cultivated minds and skilful hands keeping pace with the progress and development of the wonderful times in which we live. But time forbids that I should even touch upon the reasons. By the hallowed memories of a noble ancestry and the impressive words of inspiration I bid you: "Amid all thy gettings get understanding."

When a queen died her three sons brought an offering to the grave. One brought gold, another silver, and the third opened one of his veins and let his heart's blood drop upon his mother's tomb and all who saw it said it was the greatest demonstration of affection. The grandest gift you can bring to the sepulchres of a noble Christian ancestry is a life consecrated to the God who made us and the Christ who redeemed us. The best possible wish that I can make for you and for us all is to get that wisdom which

Makes us brave

In the great faith of life beyond the grave;  
“the merchandise of which is better than silver and the  
gain thereof than fine gold, that is more precious than  
rubies, and all things that thou canst desire are not to be  
compared unto her.”

---

## DANIELS REFORMED CHURCH.

OFFICERS AND MEMBERS, OCTOBER 1, 1898.

T. C. HESSON, PASTOR.

---

### ELDERS.

P. W. RAMSOUR,

D. H. WARLICK.

---

### DEACONS.

R. H. WILLIS,

D. C. WARLICK.

---

R. H. WILLIS, Treasurer. J. R. WARLICK, Secretary.  
BEULAH WHITE, Organist.

---

### MEMBERS.

Laura A. Adderholdt,  
Annie Cline,  
Myrta M. Corrier,  
D. Cass Coon,  
M. Lillie Heavener,  
John F. Hoover,  
Mary L. Hoover,  
William T. Hoover,  
Catie M. Hoover,  
A. C. Hottenstein,  
Ada V. Hottenstein,  
Lela Leonard,  
Oscar O. Leonard,  
Mamie E. Leonard,  
Catharine Leonard,  
Bettie McNairy,

Jacob A. Miller,  
Arthur A. Miller,  
Zebulon S. Miller,  
Annie L. Miller,  
Addie B. Miller,  
W. Ed Miller,  
Dora Miller,  
Minnie Miller,  
Catie M. Miller.  
C. Preston Miller,  
Henry E. Ramsour,  
S. Addie Ramsour,  
Pink W. Ramsour.  
Sallie Ramscur,  
Daniel W. Ramsour,  
Eli D. Ramsour,

---

Laura C. Ramsour,	Raymond C. Smith,
Guy M. Ramsour,	Daniel C. Warlick,
Earl S. Ramsour,	May M. Warlick,
Maude Ramsour,	Lulu F. Warlick,
Milton Ramsour,	Soloman R. Warlick,
Rhoda Ramsour,	Thomas A. Warlick,
Silas R. Ramsour,	Cora M. Warlick,
Raymond G. Ramsour,	D. Henry Warlick,
Connie E. Ramsour,	L. Elizabeth Warlick,
Clara E. Ramsour,	Charles W. Warlick,
William G. Ramsour,	James D. Warlick,
M. Johnsie Reep,	Jesse W. Warlick,
Linna Reep,	Lewis H. Warlick,
L. Jacob Reep,	Jacob R. Warlick,
Alice Reep,	L. Emma Warlick,
Annie Reep,	Etta Clare Warlick,
William J. Reep,	Robert H. Willis,
M. Jane Reep,	Lulu Willis,
E. Titus Rhodes,	J. R. white,
Mamie T. Rhodes,	Sallie A. white,
David P. Smith,	Ed. H. white,
Martha Smith,	Beulah B. white.

---

## BALANCE OF LUTHERAN NAMES FOLLOWING PAGE 41.

John H. Wood,	Hattie M. Yoder,
Ella Wood,	Lizzie P. Yoder,
Emma Wood,	Charles J. Roberts,
Daniel Workman,	Alfred Oscar Cansler,
Matt. A. Workman,	Minnie A. H. Reep,
David Yoder,	M. E. E. Wood,
Daniel A. Yoder,	Myrtie A. Roberts,
Robert L. Yoder,	Laura L. Lore,
William Yoder,	Mary E. Heavner,
William M. Yoder,	Bessie A. Blackburn,
Oscar E. Yoder,	Bessie L. Leatherman,
Luther A. Yoder,	Ella L. Leatherman,
M. Luther Yoder,	K. Ossie Pearl Hauss,
Katie Yoder,	Lawrence L. Kistler.
Sarah A. Yoder,	

NOTE—This arrangement has been made necessary partly by the addition of some names. Also; a line on the manuscript says one Lutheran name should be left out by death, but does not designate it. The printers think it is Miss F. Mizzie Coon.



## DANIELS EVANGELICAL LUTHERAN CHURCH.

OFFICERS AND MEMBERS, OCTOBER 1, 1898.

M. L. PENCE, PASTOR.

### ELDERS.

D. A. COON, G. W. CANSLER, DAVID YODER.

### DEACONS.

WILLIAM YODER,

MARCUS F. COON.

GEORGE W. CANSLER, Treasurer.

WILLIAM YODER, Secretary

HATTIE M. YODER, Organist.

### MEMBERS.

Jackson Armstrong,  
Joseph Armsrong,  
B. Kelly Armstrong.  
Polly Armstrong,  
Catherine Armstrong,  
Sarah Arms:rong,  
Belle E. Avery,  
Anna B. Avery,  
John H. Bangle,  
William A. Bangle,  
Mary L. Bangle,  
Malinda M. Bangle,  
Effie L. Bangle,  
Eli Blackburn,  
Nancy Blackburn,  
Mary E. Bost,  
George W. Cansler,  
Katie E. Cansler,  
Thomas H. Cansler,  
J. Ernest Cansler,  
Ada Cansler,  
Jennie Cansler,  
Philip W. Carpenter,  
John F. Carpenter,

Adolphus Carpenter,  
George T. Carpenter,  
Augustus B. Carpenter,  
Lester H. Carpenter,  
Henry H. Carpenter,  
Camilla Carpenter,  
Rhoda E. Carpenter,  
Alice Carpenter.  
Mollie Carpenter,  
Ella E. Carpenter,  
Laura A. Carpenter,  
M. Ellen Cauble,  
Mary Cloninger,  
David A. Coon,  
Adolphus S. Coon,  
Marcus F. Coon,  
George F. Coon.  
John A. Coon,  
Henry J. Coon.  
Robert H. Coon,  
G. A. Burgin Coon,  
Willie Coon,  
Fannie E. Coon,  
S. Bettie Ccon,

Lucy Coon,  
F. Lizzie Coon,  
Ella Coon,  
Katie Pearl Coon,  
Clarence R. Coon,  
S. S. Bettie Coon,  
Sallie M. Costner,  
Katie B. Crowell,  
Albert L. Gilbert,  
Katie A. Gilbert,  
Sallie E. Goins,  
Barbara E. Grigg,  
Charles C. Hauss,  
Silas O. Hauss,  
S. Malinda Hauss,  
H. Nannie Hauss,  
Sarah Hauss,  
Mary Hauss,  
John J. Heavner,  
Henry Heavner,  
Fannie Heavner,  
Lela Pearl Heavner,  
Susan Heavner,  
Barbara Heavner,  
Ellen K. Heavner,  
Elizabeth E. Heavner,  
Essie F. Heavner,  
John A. Hoke,  
Rhoda E. Hoke,  
Henry Hollrooks,  
J. Frank Hollrooks,  
Anua Hollrooks,  
Fannie Hollrooks,  
Lenoir E. Hollrooks,  
Daniel Holly,  
Marcus Holly,  
William A. Holly,  
Barbara Holly,  
Bettie E. Holly,

Lucy P. Holly,  
Kate M. Holly,  
Charles F. Holly,  
Sarah A. Hovis,  
Amzi A. Killian,  
Jas. P. Killian,  
Henry F. Killian,  
George W. Killian.  
John R. Killian,  
David C. Killian,  
Robert B. Killian,  
Barbara E. Killian,  
M. Ella Killian,  
Mary Killian,  
James P. Kistler,  
Adolphus M. Kistler,  
Charles L. Kistler,  
Thomas Kistler,  
Henry A. Kistler,  
Mary R. Kistler,  
Sarah Kistler,  
Lillie C. Kistler,  
Emma S. Kistler,  
Laura Kistler,  
Adolphus F. Leatherman,  
Laura A. Leatherman,  
Flora Leatherman,  
Mattie L. Leatherman,  
Sidney Leatherman,  
A. Jacob Leonard,  
Charles A. Leonard,  
A. Pink Leonard,  
M. Lizzie Leonard,  
Jane Leonard,  
Lethia Leonard,  
William H. Lohr,  
Francis A. McCaslin,  
Nancy Mullen,  
R. Michal Petrie,

R. William Petrie,  
Lewis W. Petrie,  
Eliza C. Petrie,  
Rosa Petrie,  
Cephas Quickel,  
Lee H. Quickel,  
S. Alice Quickel,  
Bessie Prue Quickel,  
Andrew Reep,  
George P. Reep,  
Titus F. Reep,  
Philip A. Reep,  
Francis Reep,  
Jacob H. Rhodes,  
Daniel F. Rhodes,  
William C. Rhodes,  
Charles H. Rhodes,  
Robert Rhodes,  
Luther Rhodes,  
Nancy C. Rhodes,  
Barbara A. Rhodes,  
David Rinck,  
Emma Rinck,  
Daniel Robinson,  
John A. Robinson,  
R. P. Robinson,  
Catherine Robinson,  
Anna Robinson,  
Jacob Sain,  
Oscar B. Sain,  
John W. Sain,  
M. Adaline Sain,  
Emma Sain,  
Ollie M. Sain,  
Andrew Seagle,  
Elam Seagle,  
Jacob A. Seagle,  
Daniel A. Seagle,  
William M. Seagle,

M. J. Seagle,  
Henry L. Seagle,  
Annie E. Seagle,  
Arthur H. Seagle,  
Mollie E. Seagle,  
Susan B. Seagle,  
L. Mintia Seagle,  
Florence Seagle,  
Mary L. Seagle,  
John Seagle,  
Margaret L. Seagle,  
Lucy E. Self,  
J. S. Shronce,  
Sidney Shronce,  
Charles Shronce,  
John C. Shronce,  
Mary E. Shronce,  
M. Lucy Shronce,  
Laura A. Shronce,  
Bessie Shronce,  
George E. Shronce,  
Hester P. Shronce,  
Anna Shuford,  
Julius A. Smith,  
Daniel M. Smith,  
Susan Smith,  
Ann C. Smith,  
Belle Smith,  
Lillie B. Smith,  
Clara Sullivan,  
Elizabeth Warlick,  
Lucinda Weathers,  
George H. Willis,  
Adolphus P. Willis,  
Minnie Wilson,  
Absalom Wise,  
George P. Wise,  
Ella C. Wise,  
Sarah Wise



